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and its business is to aim at social amelioration in many forms, through the use of the diversity of gifts within it, and even more, to aim at "a higher and better personality." It is to be a centre of contagion—the contagion of goodness—and men who desire to do God's will should be welcome in it, though they may differ in the details of their formal confessions of faith. To remain outside is to miss the encouragement and knowledge that life needs in order to be adequate for its spiritual tasks. Within the church the disciple is in an organization that may be likened, historically, to a ship beating against the wind, but one that gains upon her havens in the end.

There is nothing startlingly new in the book, but its frequent sententious passages are reassuring to faith, and to some they may be even more.

GEORGE T. SMART.

NEWTON HIGHLANDS.

THE THEOLOGY OF THE CHURCH OF ENGLAND. F. W. WORSLEY. E. P. Dutton & Co. 1913. Pp. viii, 259. \$2.25.

This is a very poor book. Such a dogmatic statement needs some proof, even although it seems a pity to waste space to prove what almost a glance would make evident. The book claims to deal with "The Theology of the Church of England." Yet it is only a commentary on the Thirty-nine Articles, together with a few remarks on the Prayer Book. Not a word about Hooker or Jewel or Chillingworth or Laud or Taylor or Tillotson!

Even within its scope the book fails in scholarship and in fairness. As to scholarship, the author, after mentioning the "thirteen articles" drawn up at a conference of Lutheran and Anglican divines, together with some other early documents, says, "None of the above had any real influence on the Articles as we have them." Yet the effect which these thirteen articles had on the Thirty-nine can be seen by a glance at the former as given in Hardwick's *History of the Articles of Religion*. And Gibson says of them in his book on the Articles: "Their importance, however, historically, is very great, for they form the link between the Confession of Augsburg and our own Articles. A comparison of the three documents makes it perfectly clear that it was only through the medium of the Book of the Thirteen Articles that the Lutheran formulary influenced the Forty-two Articles of 1553, from which our own are descended."

As to fairness, the following quotation will suffice. Mr. Worsley says in his preface: "Another leader, Dr. Hastings Rashdall, writes

as follows: 'Men will not go to church to hear views about the damnation of heretics, about the Fall, about the Atonement, about Absolution and the Sacraments which they have ceased to believe.' One is inclined to think that when people have ceased to believe in the Atonement and the Sacraments, it is about time that they ceased going to church." Now it is perfectly clear that, in the quotation from Dr. Rashdall, the word "which" does not refer to "the Atonement" and "Sacraments," but to "views" about the Atonement and Sacraments, which views they have ceased to believe.

It is hoped that these remarks and quotations will sufficiently justify the opening sentence of this review.

EDWARD S. DROWN.

EPISCOPAL THEOLOGICAL SCHOOL, CAMBRIDGE.

THE LIFE OF ST. SEVERINUS, BY EUGIPPIUS. GEORGE W. ROBINSON.
Translated into English for the first time, with notes. Harvard University Press. 1914.

The Life of St. Severinus of Noricum possesses great importance through the fact that it is one of very few sources dealing with the downfall of Roman government and culture in the Pannonias at the time of the Gothic and Germanic invasions. It gives a vivid picture not only of imperial disintegration, but of the rise of the Church to semi-political authority, and its inner life during days of Arian and barbarian domination. Severinus acquired, as an ascetic of unusual austerity, wide political prestige; kings and queens came penitently to his cell; Odoacer elicited his prophecies of good omen.

It is gratifying that the first appearance of this classic Life in English should be effected so meritoriously. Hitherto we have had to depend on Migne, or Rodenberg in the "*Geschichtschreiber*" series, or Mommsen in the bulky *Scriptores*. A mutilated version of the Life was included by Baring-Gould in his collection of the Saints; but no recommendable English version has hitherto been given us.

Now, however, we have in Mr. Robinson's work an admirable translation, thoroughly annotated. But one detail of translation is open to criticism: we regret to find such a Latinism as "vicinage" (p. 53). The notes, particularly those relating to questions of historical interest, are meticulously full, and the instruction they give us original and trustworthy (for instances: that on the exhortation to Queen Gisa, chapter 40, page 95; on the status of the Rugii, chap-